/295/ Preface

114 12 In the chapters to follow, I propose to publish part of the results obtained in the course of the expedition that I undertook in the Bolivian and Argentinian Chaco in my capacity as director of the Institute of Ethnology of the University of Tucumán.

114 [101] This expedition took place from February to June, 1929. Its itinerary was the following: Having left Tucumán, I went by railroad to La Quiaca where I stayed for several days, making observations on the more or less half-breed natives of the region. From La Quiaca I went to Tarija, where I remained longer than I might have wished because of the suspicions my trip raised at the time of the Paraguayan-Bolivian conflict.

114 101 ●103 After a 15-day stop I left Tarija to reach the Chiriguano tolderías of the upper Pilcomayo. I crossed the village of Santa Ana, then the Alta del Cóndor, the Narvaez River, the post of San Diego, passed five kilometers from San Luis (Entre-Ríos) to stop at the Cuesta de San Simon, where I found the first Chiriguano. Once having crossed the Cuesta de San Simón I quickly reached the Salado River, then the Chiriguano villages of Timboy (Saladito). It was there that I made my best acquisitions of [126] pottery and where I collected the oldest objects. The inhabitants [178] of these rancherías, who live relatively far from the highway from Argentina to Santa Cruz, have preserved the traditions and culture of their ancestors better than their racial brothers have. From Saladito I reached the village of Itasiti and then Salado Grande, [361] in order /296/ to reach the Pilcomayo at the confluence with the Salado. There, the Chiriguano villages are large and numerous. The most interesting are those of Nawirenda, Ihopeyti, and Yumbía.

After stopping for some time in this place, I continued my trip toward Huacaya and the mission of San Pascual de Boicovo.

In one day I went from Boicovo to Cuevo, going by way of the mission of Santa Rosa.

From Cuevo on I was in the mission of Ivu, which is without [197] doubt the one where the old Chiriguano customs have undergone the [178] fewest modifications.

/296 cont./

114 101 •103 From Cuevo I left for the northwest toward the Parapiti River region. I crossed this river near Pipi. After stopping in that village, I followed an Indian path which led me to Cararuti, to the home of my good friend Captain Kamapadyé. I spent a week with him and left him only to explore the whole Caipipendi valley, visiting all the Indian villages one after another. At Caipipendi itself I made fruitful excavations and collected interesting myths.

The limit of my trip toward the north was the little city of Charagua.

I devoted the last part of my trip to more or less long stays in the Franciscan missions of Tarairi, Tigüipa, Macharetí, and Ivo.

Before going back to Argentina I made an excursion into the Iglembé valley as far as the village of Masavi.

114 124 The last two weeks of my expedition were devoted to the study of the Chané Indians who live near Aguaray in the Salta Chaco (Argentine Republic).

Previously I had been obliged, for various reasons, to stop at Oran for a month. I took advantage of this to make collections among the Ashluslay Indians who come there for the sugar-cane harvest.

In this volume I shall publish only the results of my expedition which bring new facts and details to light. Therefore the chapters I devote to the Chiriguano must not be considered an exhaustive study of their culture, but simply as a contribution. Chiriguano culture has been the subject of four important works, two of which are by ethnographers of great authority (1). /297/

1. Nordenskiöld (2, 5, and 10) and Rosen (1) /the underlined numbers following an author's name refer to the boldface numbers in the bibliography/. Campana's monograph on the Chiriguano, which I shall often have occasion to cite, is only a recompilation and reorganization of the manuscript notes left by the Italian missionary, the Reverend Father Doroteo Giannechini. This work is excellent in many respects. As for the book of the Reverend

4: Nino

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SF10 Chiriguano SF10

p. 447	p. 448	p. 449
p. 450	p. 451	p. 452

Chart of Positions of End Map, (pp. 447-452).
/facing End Map/

/91 cont./

Cuevo

361 175 [103] The town of Cuevo is located on the left bank of the torrent or stream of the same name. Before the war of the year 1875, and even later, it was known by the Chiriguano who lived there as Numbicte, which means "halfway field," and in fact it occupies a beautiful level place located almost midway between the ranges to the west and those to the east.

Almost all of the first white inhabitants were from the department of Santa Cruz, and it is an undeniable fact that Colonel Víctor Antezana moved to the region of Cuevo-Ibo with some militiamen from Lagunillas and built a fortress where the public cemetery of Cuevo is today, and another one where the church of San Buenaventura of the mission of Yvu has been built, both works which are owed to the constancy and activity of the Franciscan missionaries of the Villa Imperial. The fortresses are later than 1875.

[799] [648] Subsequently, the town was formed under the protection of the missionaries themselves and around the Cross of the Savior; it was completely burned by the Indians in the uprising of Curuyuqui in 1892, but the inhabitants of Cuevo who did not perish, with the assistance of the flourishing mission of Santa Rosa, built anew and in better condition the new town, which continues to progress today.

175 648 [361] In the war of the year 1875 all the Chiriguano of Cuevo-Ibo and Huacaya, together with the treacherous Toba and guided by the great cacique Corone, who lost his life in the torrent of Baecua opposite the town of Igüembe, rose up as one man to overwhelm all the whites in the region.

/92/ In this critical situation the intrepid subprefect of the province of Acero, D. Antonio Menduiña, with the militiamen from Monteagudo, San Juan del Piray, Huacareta, and Ingre, flew to the region of Igüembe and with these people overwhelmed the innumerable and ferocious host, reducing it at once to impotence by the slaughter of Caipipendi.

/95 cont./

000 These disputes are prejudicial up to a certain point, inasmuch as they impede the free colonization of the Bolivian Chaco, which would not be the case if everything were peaceful in those remote regions.

Once the friendly settlements were made and the spirits of the settlers were calmed, the region would be colonized more, which would increase the number of inhabitants. If this were the case, it is my opinion that in a short time the Government of Bolivia could establish a new department in the Gran Chaco. The Chaco is open to commerce and to civilization throughout its area, many towns exist there, and, in them, commercial establishments; one can pass through the region without any danger, and the Chiriguano race receives the traveler with demonstrations of affection and subjection. /The remainder of p. 95 and the first sentence on p. 96 are omitted in the translation. Page 96 continues as follows./

Cayuguari

175 648 ●[103] Cayuguari is the name given to the country inhabited by an Indian of the same name who fled from Machareti with others in the year 1856 or 1857; they settled along the lake of Cumbarurenta, four leagues to the southeast of Yrentagüe, and subsequently withdrew 20 leagues farther to the east, because in the company of Toba, Tapiete, and other tribes they had committed innumerable cattle thefts, for which they were constantly hunted by the settlers of Carandaiti, where a picket detailed from Aguairenta is stationed today.

The flight of the Cayuguari Indian to Cumbarurenta first, and today to 52 leagues from Carandaiti, was not due to the death of Captain Taruncunti, murdered by the Machariteños /persons from Machareti/ Barapiche, Arasuque, and Yepoina, residents of Avay, but to their disposition and outrages committed against their relative, Mandepónai.

/106 cont./

Yacuiba

~~000~~ Because of an error in the demarcation of the boundaries with the Republic of Argentina, the town of Yacuiba is located to the south of the boundary stone, while it should be to the north, and the latter, the boundary stone, should be located precisely in Itiyuru, the limit of the Chiriguano race, which has occupied Bolivian territory since its immigration. [131] [167]

[103] Yacuiba, or Yacuigua, as the Chiriguano pronounce it, means: lake of the wild turkey. It is a rich region throughout; its territory is level, the streets which are being built are as straight as a line of this name, the land fertile. There are grown there the arveja or pea, the garbanzo, and other cereals, which plants are irrigated with water which is relatively abundant.

The town, which also fell in the earthquake of 1899, is being rebuilt according to modern methods, and its progress is rapid. It now has a first-class hotel, where the traveler and the countryman are served with all culture and exactness, department stores, where every article is found, and permanent buildings, houses of great size, and a customs building all of zinc from the walls to the roof.

The little city, in addition, is quite picturesque because of the many orange groves which continually embellish it with their green foliage and yellow fruit, /107/ which indicates the fertility of the territory and the abundance of water.

The little city is located in the territory of Tarija; consequently it was founded through Bolivian efforts. It is the seat of the subprefecture of the Gran Chaco, and today it is a cosmopolitan town, whether because of the many foreigners who have settled there or because of the many others who are continually passing through, not to mention the importance given it by the continual arrival of vehicles and that which it will receive from the proximity of the railway.

/332 cont./

Music of the Mbapa Páure /omitted in the original source/
Chiriguano carnival 361
Music of the Alleluia /omitted in the original source/
Bows, arrows, etc. 368
Group of Choroti Indians 384
Choroti Indian houses 392
Girls' school of the San Pascual Mission 401
Schoolgirls at work (San Francisco del Parapiti) 410
Interior of the San Pascual Church 418
Group of Mataco Indians 422
Group of Toba Indians 430

/The corrections in the list on p. 333 have been made in the text of the translation. Page 333 continues with the following note concerning the end map./

101 Note: The map which is found at the end of the work con-
102 tains the following errors: (1) the juntas of San Antonio should
103 be of San Francisco; (2) the line which comes out of Cuevo
131 toward the Azero River is not a river, but a dividing line between
133 Santa Cruz and Sucre; (3) the missions of the Parapiti occupy
361 the left bank of said river; (4) Ibo occupies the right bank of the
797 Cuevo River; (5) the projected city of Manso should be near the bank of the Pilcomayo River.

4: Nino--447 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

Map of the Gran Chaco

by Father Bernardino de Nino

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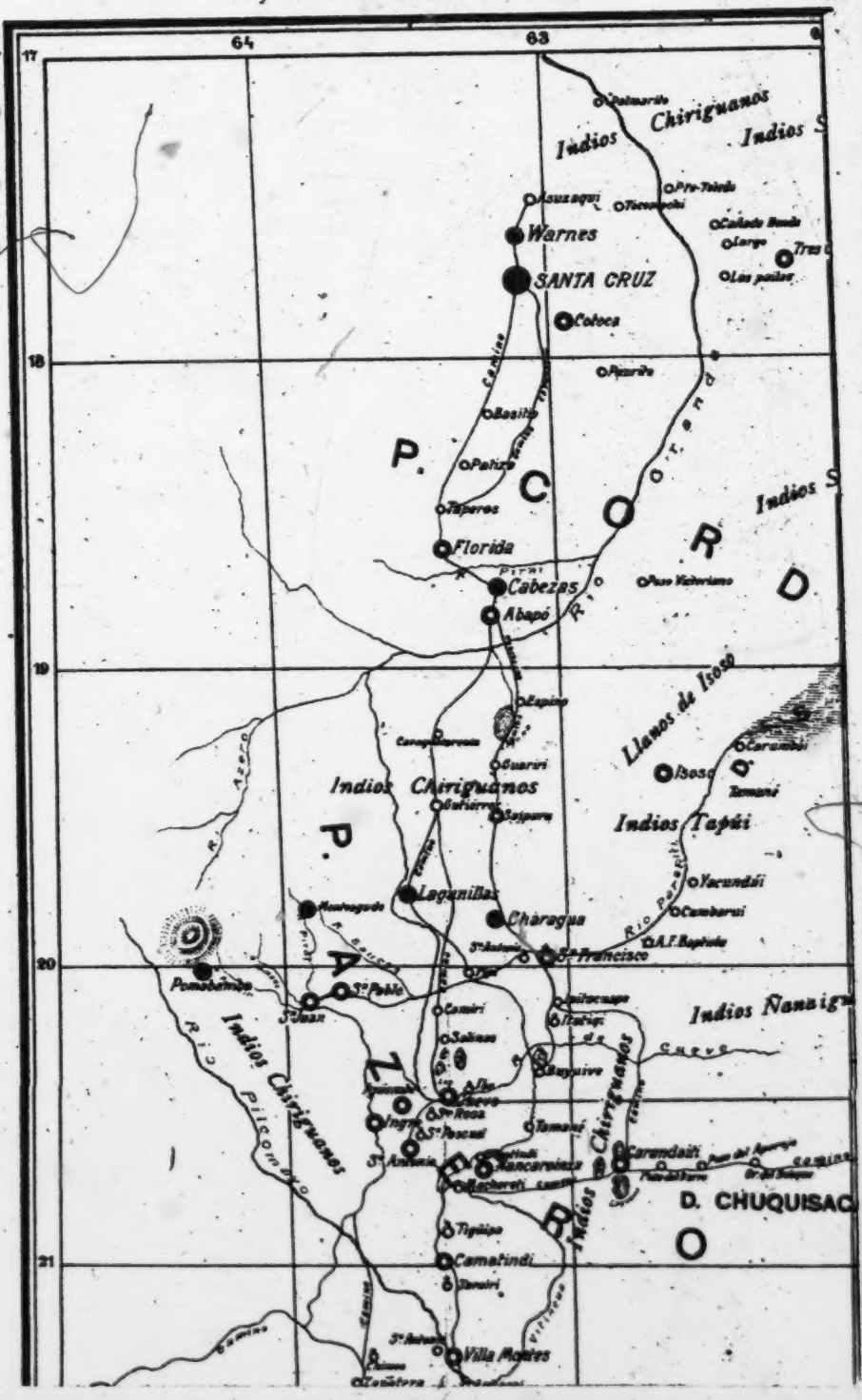

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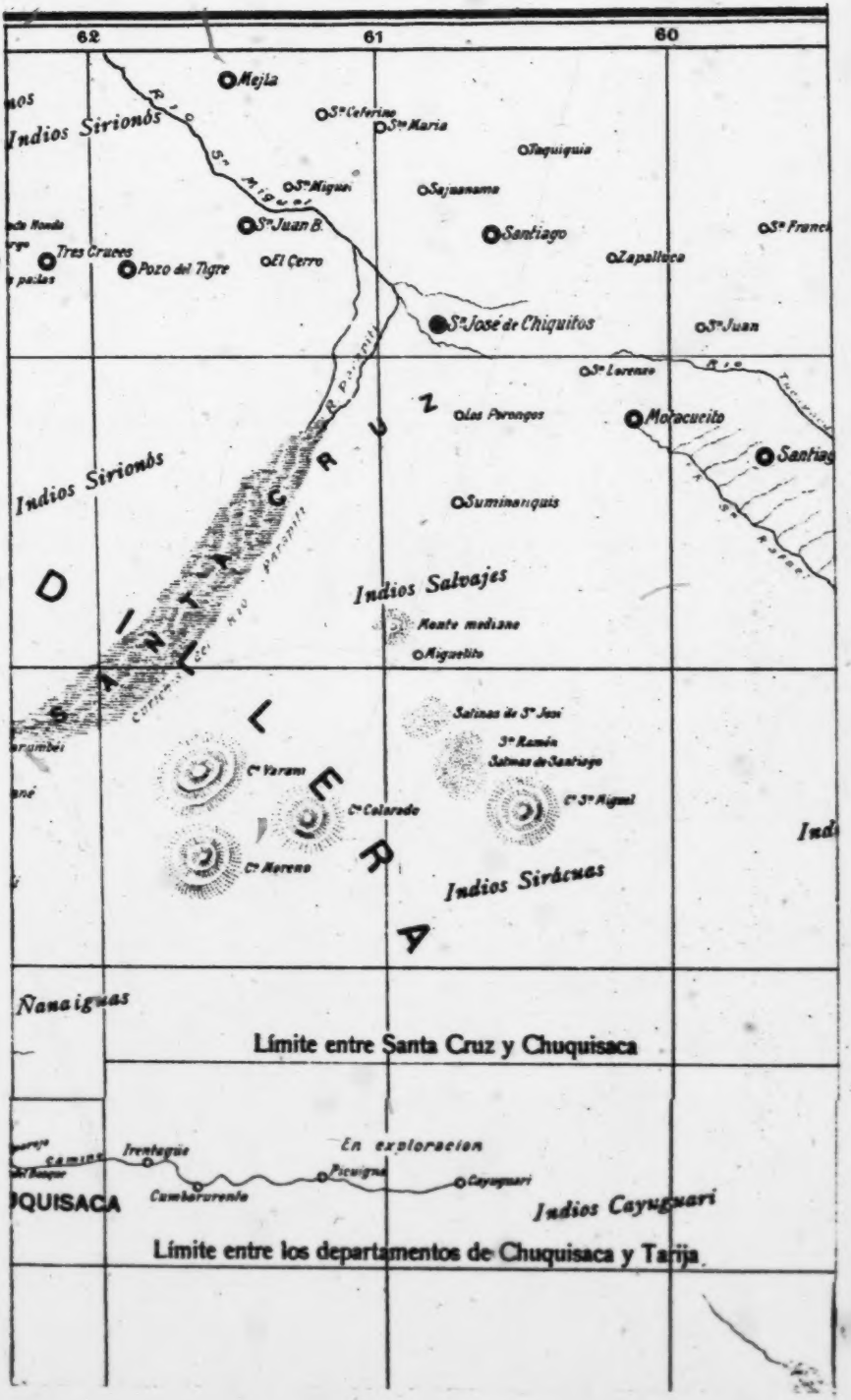

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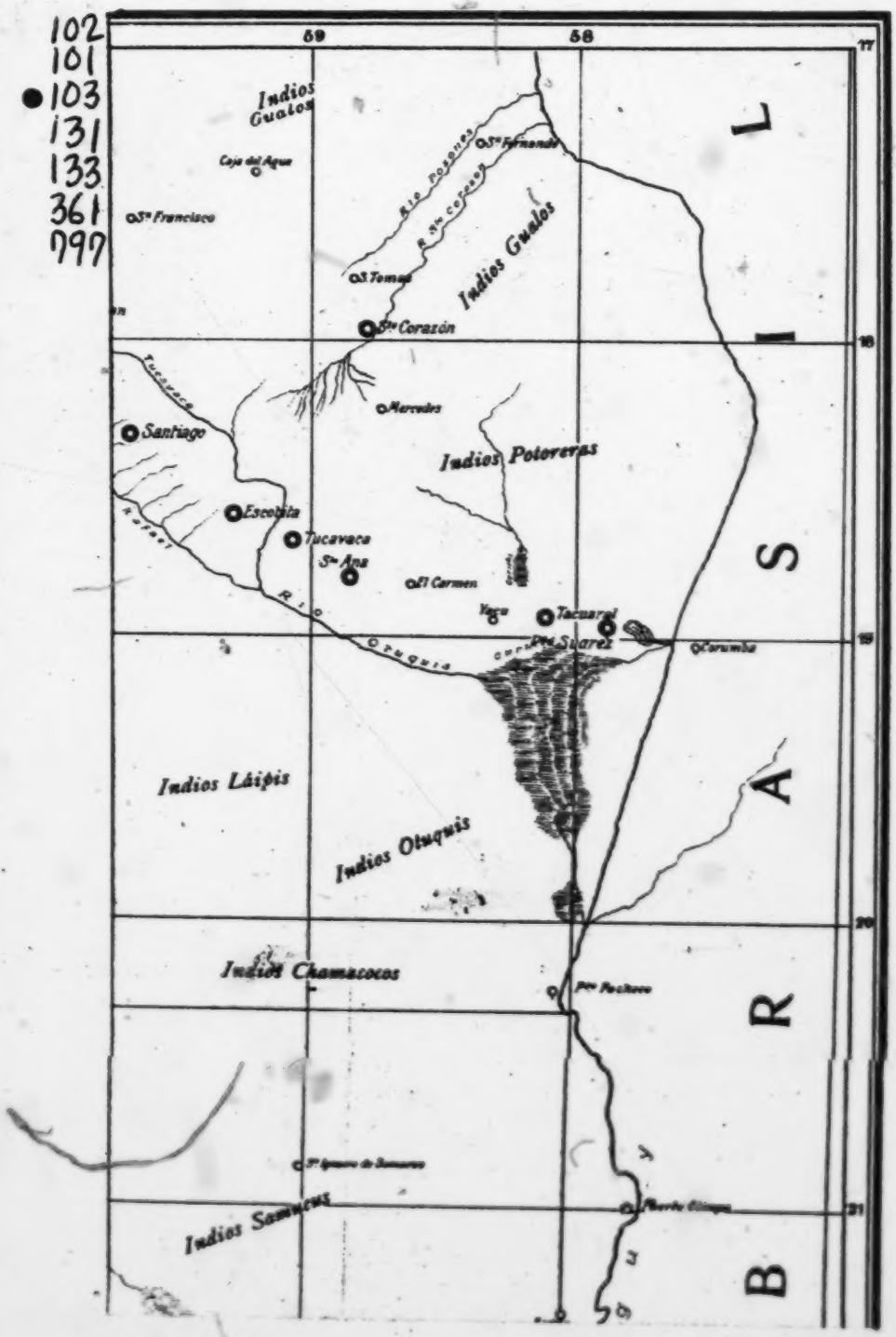

4: Nino--450 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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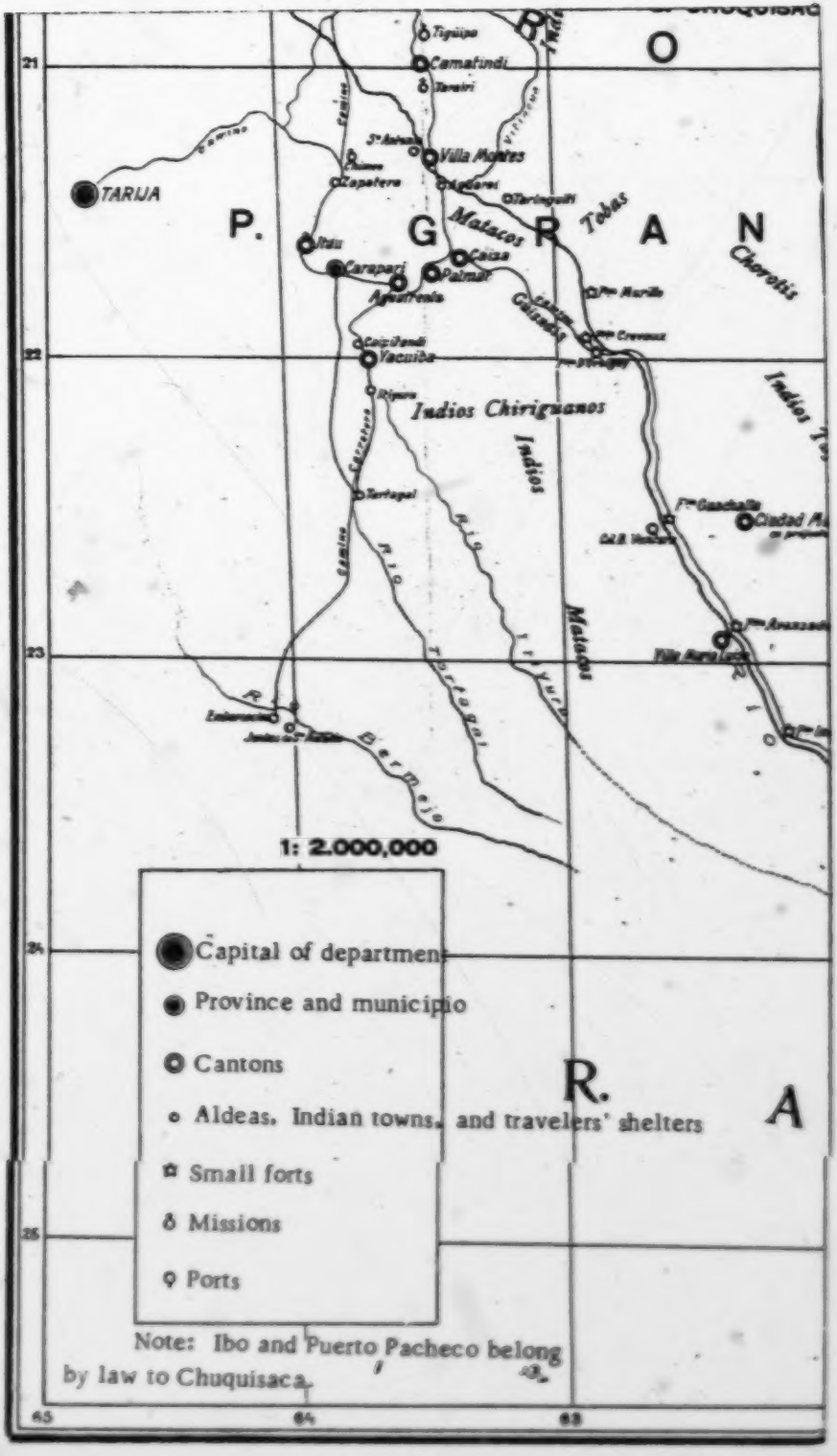
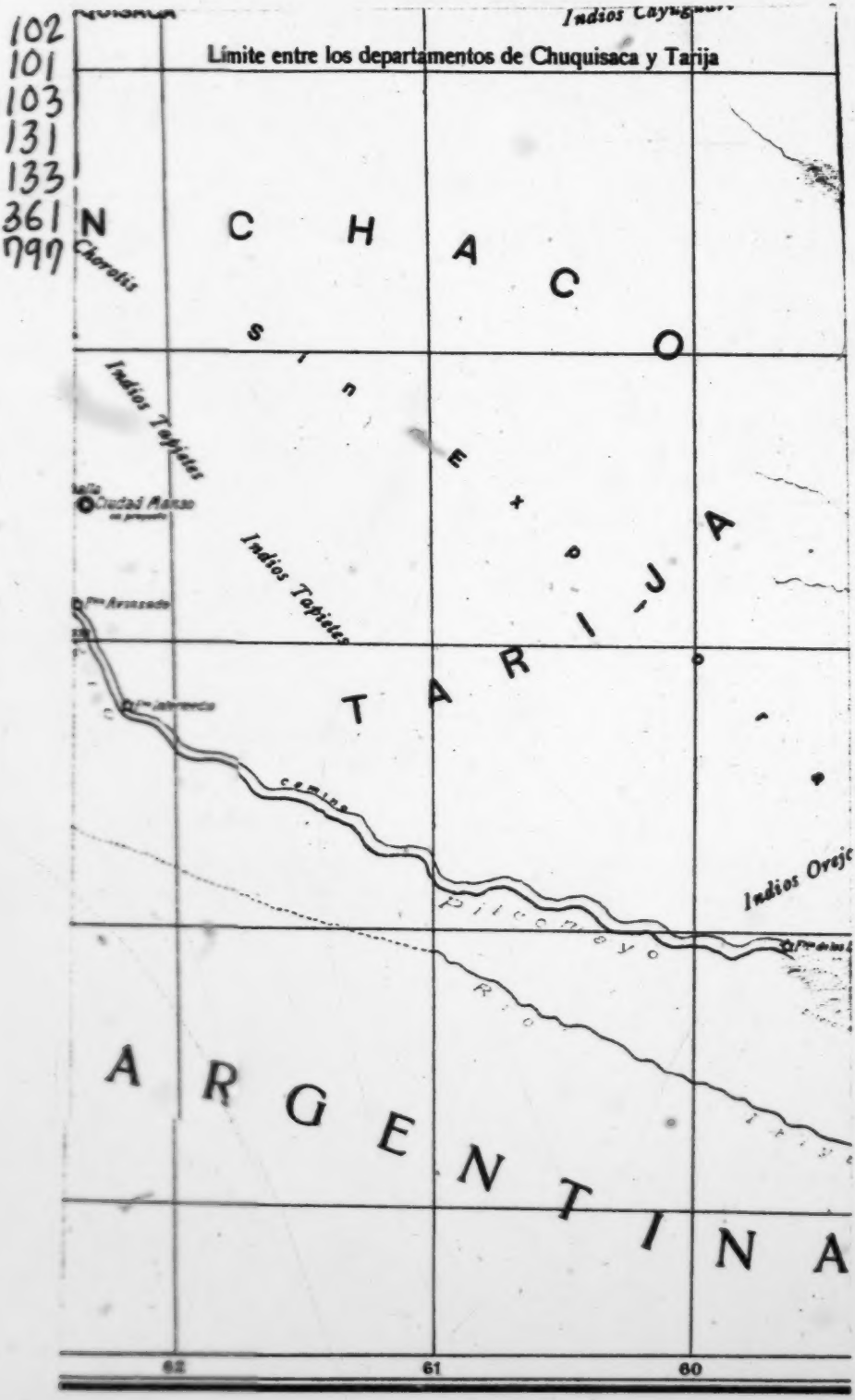


4: Nino--451 M-3 (1893-1911) 1912 SF10 Chiriguano SF10



4: Nino--452 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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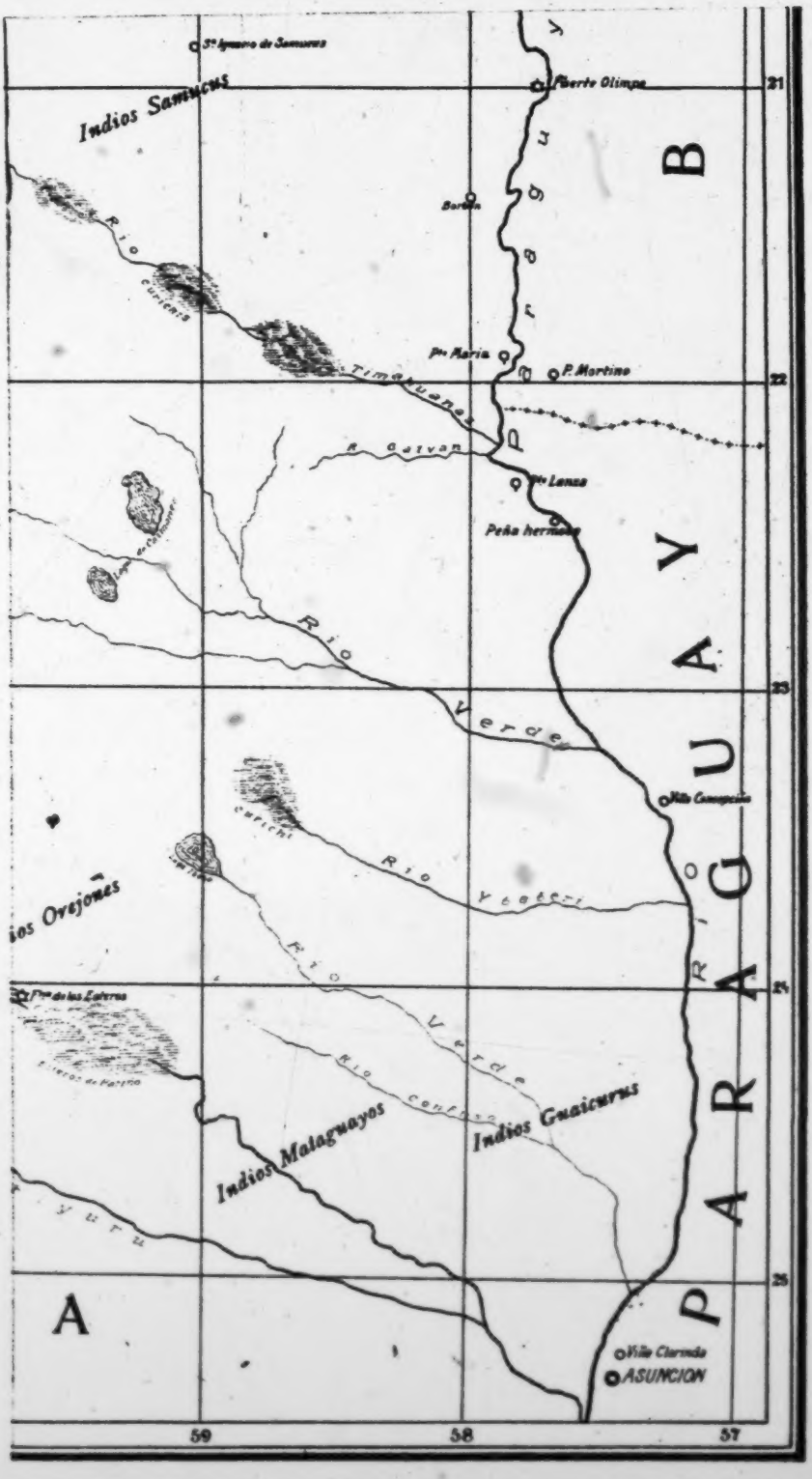

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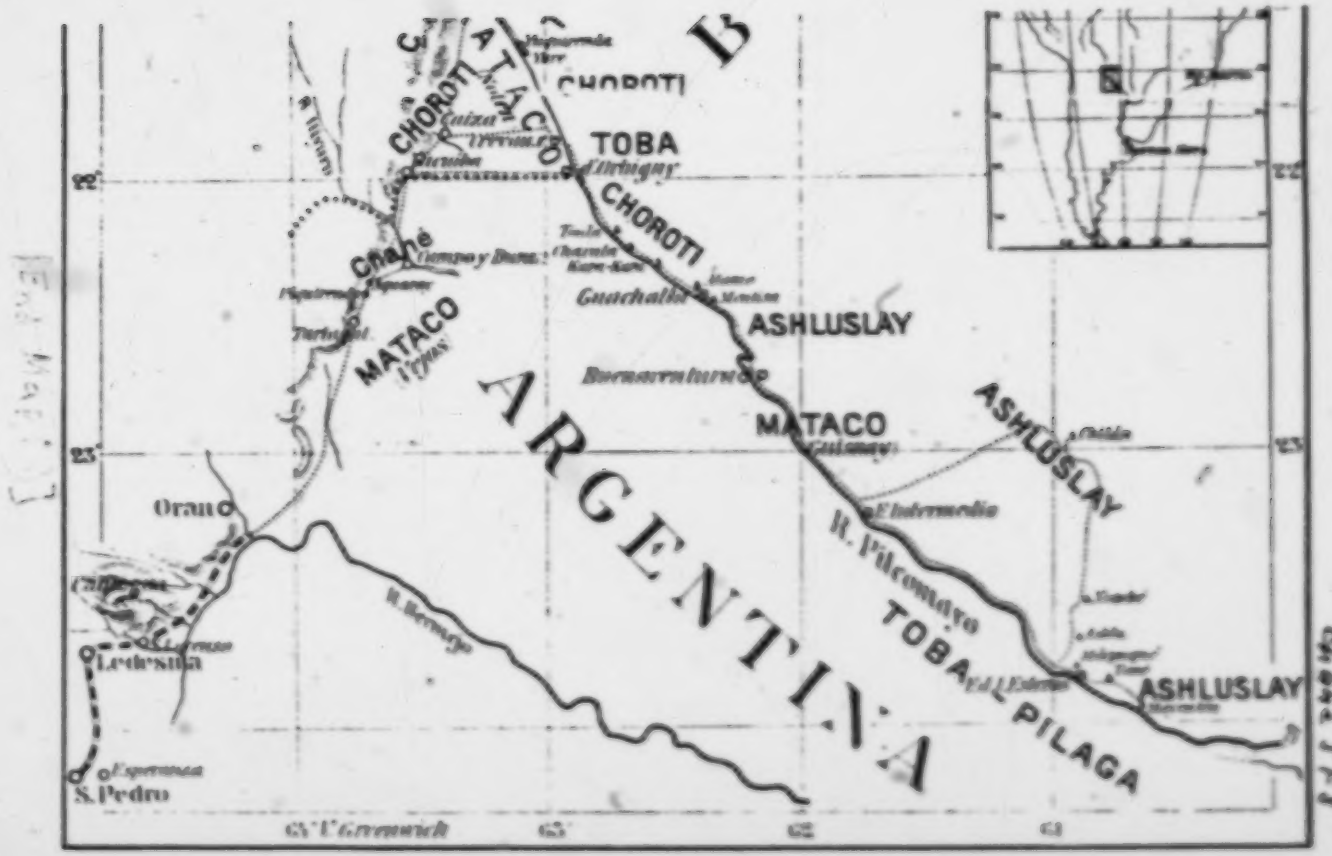
Map sketch showing the distribution of the Indian tribes in the border areas of Bolivia and Argentina
Mission station
Military post
Villages inhabited by whites
Indians permanently settled
Indians not fully settled
Route of journey
Boundaries
Larger towns
BOLIVIA
CHIRIGUANO
CHANE
TSIRÁKUA
CHIRIGUANO
CHANE
(YANAIGUA)
CHIRIGUANO
CHANE
CHOROTI
MATACO
TOBA
Machareti
Tuhuipa
Tarairi
Antonio
Ambaro
Tumichuca
Tumpa
Tuyuti
Tuyuti
Tuyuti



E: Nordenskiöld--157 E-5 (1908-1909) 1912 SF10 Chiriguano SF7/C Mataco SF7 Chorote SF6 Choroti SF3

631 /83 cont./
[643] of Condorillo, we do not have any evidence as to whether this whole parcialidad was under the chieftainship of a great cacique. We only know that the town of Saigpuru was one of the most important and that it was the most feared by its enemies and that its inhabitants were defeated in the year 1779 by Don Tomás Leso (314).
[175 027 632]

314. Moreno II, p. 244.

631 According to the reports written by the Governor of Santa Cruz,
632 Don Lorenzo Suárez de Figueroa, the Province of "Yvytupue," that
643 is, the region governed by the great cacique Vitupuera, was made
● 103 up of five large subdivisions. As can be assumed from the report cited, these subdivisions were in part made up of one town and in part of several towns and were, with the exception of one, governed by several caciques. Thus there is mentioned in the first place the subdivision "Taquirán and Caracará," probably meaning the towns which bear these names. As the caciques of this first subdivision, three are mentioned; thus the number of caciques does not correspond to the number of towns. Thus, we are not here dealing with a community which was established exclusively on a territorial basis. /84/ For the second subdivision three names are mentioned, Aguapea, Naipea, and Traibi. Thus it was probably made up of three towns. In this subdivision the number of towns, three, corresponds to the number of caciques. The third subdivision is called Tamboré. Thus it can be presumed that it consisted of but one town, and there is also mentioned but one cacique. The fourth subdivision is called Tendy, and three caciques of it are mentioned. It is stated that one of these caciques, called Abaqué, was the son of the cacique Tendy, thus of that cacique who gave his name to that subdivision. Of the fifth subdivision, Ayaguá or Cayaguá, as many as four caciques are mentioned (315).

315. Moreno II, pp. 123 and 124.